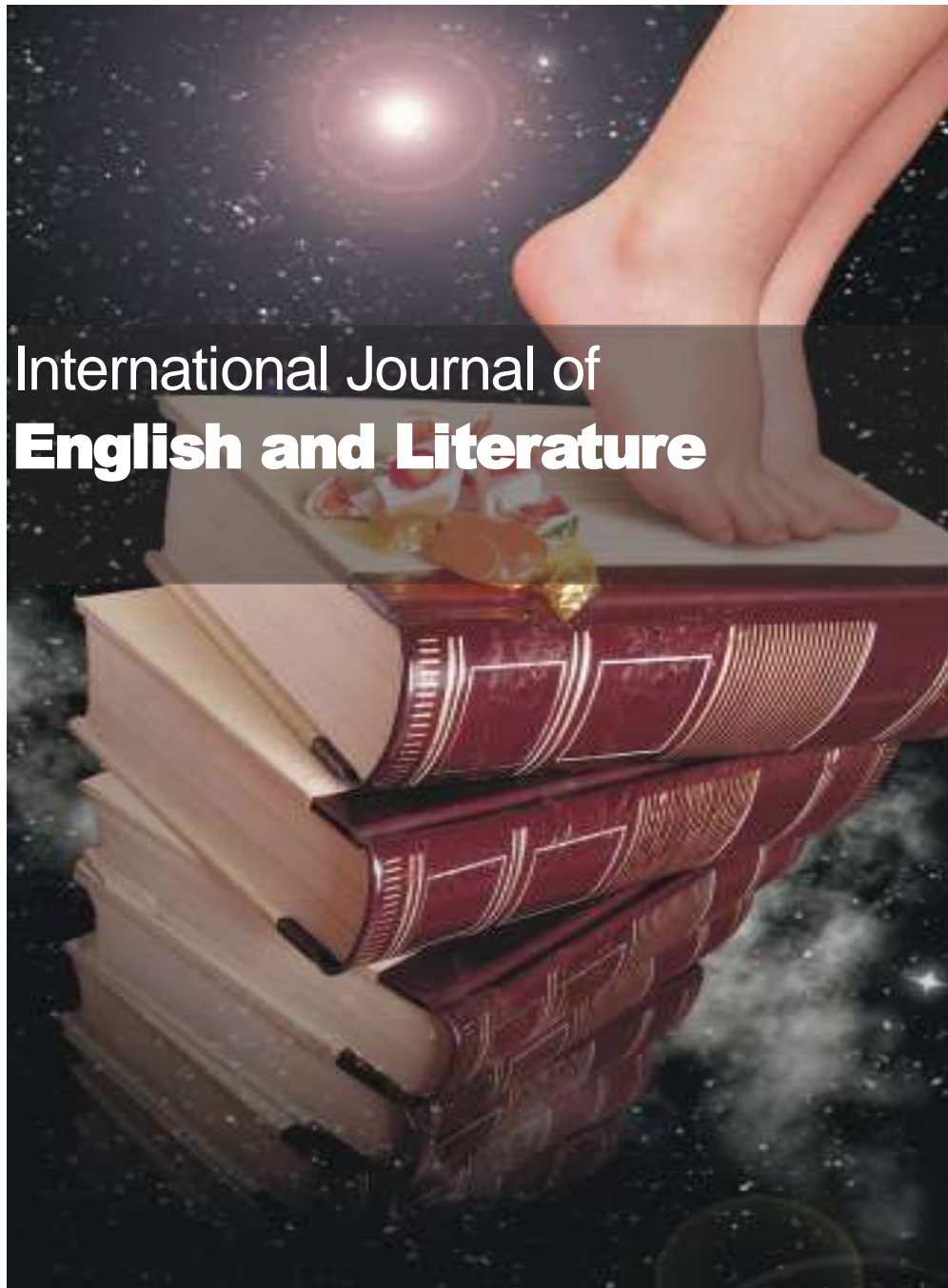


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**Lyrical life: The prevailing mysticism of the evolution and inevitable
putrefaction of the great human race**

Faisal Ahmed

Full Length Research Paper

An analysis of bullying in schools as presented by two Ugandan novels

Mary Naula*, Manuel Muranga, Cornelius Wambi Gulere and Joseph Jakisa Owor

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This paper analyzes the depictions of bullying in schools in two selected Ugandan novels: Goretta Kyomuhendo's *The First Daughter* (1996) and Mary Karoro Okurut's *The invisible Weevil* (1998). The study is about the vices that education transmits to the learners depending on the socio-cultural and political context. One of them that education transmits is the bullying of fellow students. Bullying is both physical and verbal violence and it can affect the emotional, social, and physical wellbeing of students (and staff). The study adopts a qualitative content analysis of two Ugandan novels to give interpretation of the text data. We have used qualitative content analysis to identify the theme and the main characters in the two novels and made interpretations. Content analysis helped us understand bullying as practiced in schools. The study found that the schools presented by both novels see bullying as severe and traumatizing. Both boys and girls are bullied, and it affects their emotional, social, and physical wellbeing. This behavior is probably a result of global influence in our school system. Traditional Ugandan education was characterized by close social, ethical, collective orientation and ensured progressive character development of the child. Some of the values transmitted in traditional Ugandan education included community-orientation, love and respect for others. The vice of bullying is likely to have originated from the formal type of education which is more individualistic oriented. We recommend that a more effective education system for Uganda is one that combines or inculcates the traditional values of community-orientation, love and respect for others with elements of modern education.

Key words: Bullying, school, education, violence, Ugandan novels, Kyomuhendo, Okurut.

INTRODUCTION

This paper analyzes the depictions of bullying in schools in two selected Ugandan novels: Goretta Kyomuhendo's *The First Daughter* (1996) and Mary Karoro Okurut's *The invisible Weevil* (1998). Education transmits values, knowledge and attitudes which bring about desirable

changes in the way one thinks, feels and acts (Mbiti, 1981; Ocitti, 1993). Education is crucial for the preservation or destruction of people's values. Ugandan traditional education was informal, and values were acquired by the young from elders in the society.

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According to Aghamelu (2017), Bullying in schools is a form of violence, which can be physical or psychological. Aghamelu also argues that physical violence is the infliction of painful injury by the use of instruments like whips, rape and fists. Psychological violence involves the use of hostile behaviour such as words to cause emotional damage or harm to the victim.

With the infiltration of globalization and formal education in Uganda, the basis of Ugandan ethical values, including indigenous education, was greatly undermined and replaced with foreign values, including the vice of bullying. Globalization has weakened this phrase so strong! It is better to state:

Globalization has somehow weakened the Ugandan indigenous values of love, kindness, honesty, hospitality and community orientation (Igboin, 2011; Okot p'Bitek, 1967; Omolewa, 2006). It has strengthened greed, selfishness, intolerance, disharmony, pride and loss of community spirit (Omolewa, 2006; Idang, 2015; Kyalo 2012; Igboin, 2011; Iguisi, 2014), which culminates into vices like bullying in schools.

Thesis

Bullying in some schools in Uganda seems to be the norm in the education system.

Problem statement

Excessive bullying is evidence of the drop in educational values in some Ugandan schools. It has resulted in students' fear, bitterness, depression and revenge in the real world with the consequence of long lasting depression in the lives of students (and teachers). This study is a virgin area because it has not been widely studied and there is hardly any research on Ugandan novels

Purpose

The purpose of this paper is to examine how Kyomuhendo and Okurut portray bullying in two Ugandan Novels.

Scope

This study analyzes the depictions of bullying in two selected schools in Ugandan novels: Goretti Kyomuhendo's *The First Daughter* (1996) and Mary Karoro Okurut's *The invisible Weevil* (1998).

LITERATURE REVIEW

Bullying in schools may be a global phenomenon. A study in South Africa by Ndebele and Msiza (2014) revealed that bullying manifests itself in screaming at others, kicking, beating, calling names, hurting and forcing others to do what they do not like. A study in United States by Hymel and Swearer (2015) found that bullying takes many forms: physical harm, verbal jeering and threats, exclusion, humiliation, and rumor-spreading, cyber bullying using texts, e-mails, or online mediums. A study in Kenya by Ndeti (2007) reports that bullying takes place in the dormitories, playgrounds, corridors and on the way to and from school.

The reviewed literature above shows that research on the form and location of bullying are diverse. The review includes both developed and developing countries. Uganda being a developing country makes a good case for study and particularly the literary study of bullying which has hardly been handled.

Raskauskas and Modell (2011) found out that bullying is one of the biggest problems that children face in schools and it leads to health risks. Al-Raqqad et al. (2017) observe that bullying is both physical and verbal violence and it can affect the emotional, social, and physical wellbeing of students (and staff). Addei (2014) argues that bullied students fear coming to school because they feel unsafe and this reduces their chances at academic success. Brank et al. (2012) found out that victims of bullying are anxious, shy, and weak and their performance in school is poor. A study in Nigeria by Omoteso (2010) found effects of bullying to be: fear, loneliness, depression and lack of confidence. A study in US by Hawker and Boulton (2000) found that students who are bullied suffered from anxiety, loneliness and depression.

From the foregoing, bullying is reported to have varied negative psychological impacts on students both in developed and developing countries. However, there are hardly any studies on the effects of bullying on the students in the Ugandan context and especially as portrayed by the Uganda novels.

THEORETICAL FRAMEWORK

Postcolonial theory is a literary critical approach which deals with literature written in countries that were once colonized to counteract the assumed supremacy of the colonizers. This theory is more suitable for this study because Uganda is one of the countries which was colonized by the British and was subjected to several inhuman treatment; its culture, religion, education, governance, food, language, etc were considered inferior. This theory also deals with literature written by citizens of colonizing countries that takes colonies or their peoples as its subject matter. Postcolonial theory became part of

the critical toolbox in the 1970s. Some of the proponents of this theory are Frantz Fanon, Edward Said, Gayatri Spivak, Homi K. Bhabha. Post-colonial literary theory is used to explain, predict, and understand phenomena (Swanson, 2013), in this case the theme and characterization in the two Ugandan novels. One of the major proponents of the postcolonial literary theory: Edward W. Said, published his path-breaking book, *Orientalism* in 1978, and created a new way of theorizing how the imperialist West constructed the colonies as abnormal cultural and political objects, needing the civilizing efforts of the master races. Concentrating on Asia, Said analyzes ways in which the Europeans undermined non-Western culture, defining European culture as 'normal' and Asian (and African) culture as 'other'. Gayatri Chakravorty Spivak is another proponent of postcolonial theory who is considered "one of the most influential postcolonial intellectuals" and known for her book *Can the subaltern speak?* Another well-known promoter of the postcolonial theory is Homi K. Bhabha, well known for coining words like *mimicry*, *hybridity*, and *ambivalence*. Each of these proponents contributes to the explanation of how the West through colonialism and neo-colonialism has negatively impacted the otherwise friendly and harmonious non-western communities and their cultural values.

METHODOLOGY

Research design

This paper used a case study design and selected two Ugandan novels to analyze the portrayal of bullying. It also employed qualitative research approach which required us to read the texts several times, code and generate concepts from which the main theme was derived. The main theme is bullying but several characters were also identified. According to Creswell (2005), the main purpose of qualitative research is to investigate and analyze a phenomenon, which in this case is the depiction of bullying in the two Ugandan novels. To Yin (2003: 23) case study research is as an empirical inquiry that investigates a contemporary phenomenon within its real-life context. According to Creswell (2003) case study design is in-depth, intensive enquiry reflecting on a rich and lively reality and exploration of a bounded system.

Biography of the authors

Goretti Kyomuhendo

Goretti Kyomuhendo, born in 1965, is a Ugandan novelist who participated in the inaugural International Literature Festival in Berlin in 2001. She was born and grew up in Hoima District, Western Uganda. She obtained a Bachelor of Arts (Hons) in English Studies in 2003, from the University of Natal, South Africa, and a Master of Arts in Creative Writing 2005, from the University of KwaZulu-Natal in South Africa. Her first novel, *The First Daughter* (1996) was well received in Uganda, earning some regional – East African - attention as well. Her second novel, *Secrets No More*, (1999) won the National Book Trust of Uganda Award for 1999. Her third novel is *Waiting: A Novel of Uganda's Hidden War* (2000).

Mary Karoro Okurut

Mary Karoro Okurut was born in Bushenyi District, Western Uganda in 1954. She graduated from Makerere University with the degree of Bachelor of Arts in Literature in 1977 and in 1981 she got a Master of Arts in Literature. Between 1981 and 1993 she was Lecturer at Makerere University's Department of Literature. She took up employment as the press secretary to the Vice-President of Uganda from 1994 until 1996. Between 1996 and 1999 she served as Commissioner, Education Service Commission in the Ugandan Ministry of Education. From 1999 until 2004, she served as the press secretary of the President of Uganda. In 2004 she entered elective Ugandan politics. Her literary publications include: *The Curse of the Sacred Cow* (1993), *The Adventurous Sisters* (1993), *The Invisible Weevil* (1998) and *The Official Wife* (1997), *The Blood Brothers* (2003), *Potiphar's Grand Daughter* (2013) and *The Switch* (2016).

Brief summary of the two novels

Kyomuhendo's *The First Daughter*

The main character of the book is Kasiimire. Her father is Kyamanywa and her mother's name is Ngozi (Abwooli). Kyamanywa is a polygamist. He is the only man who has taken his children to school. He treats his wives and children well and in return for total obedience. His word is not questioned. He is a hard working man (Kyomuhendo, 1996:6-7). Kyamanywa has special love for Kasemiire because she is a responsible young girl, beautiful like her mother.

Kasemiire means beautiful. Kyamanywa sees only beauty in his children. They have chocolate-brown complexion as their mother. The more Kyamanywa thinks about his daughter Kasemiire the more he feels the desire to take her to secondary school. She has passed highly the Primary Leaving Examination and the father is thinking of where to get the money and send his daughter to school (Kyomuhendo, 1996: 10).

Although Kasemiire's mother is not educated, she desires that her daughter goes to school. She knows that Kasemiire will be a great woman and that she will achieve this through education. She does not want her daughter Kasemiire to be a victim of early marriage like her. Abwooli's father is a polygamist and drunkard who has a habit of marrying off his daughters at an early age so that he drinks the bride-price (Kyomuhendo, 1996: 11). He marries off his daughters in exchange for the bride price which he spends on drinking sprees in bars.

Kasemiire gets her admission letter to go to secondary school. When the father tells Abwooli (Kasiimire's mother) about this decision, she is very excited. She goes shopping for her daughter, to Kasemiire's great surprise. She did not expect her mother to have kept any money for her. Kasemiire remembers that her mother has been saving this money from weaving the mats and the baskets, and she says that she will repay her back one day (Kyomuhendo, 1996: 26-27).

Kasemiire is escorted by her father to school. The headmaster checks on the admission list and finds Kasemiire. Jacent, is the best girl they have received with the total marks of 295 out of 300. The headmaster is impressed by her performance and he encourages her not to relax. He says that most girls tend to give more time to the boys than to the books (Kyomuhendo, 1996: 29-31).

Kasemiire is given Nightingale dormitory; she is escorted to the dormitory by her father and is received by the matron. After the matron has checked her suitcase and is satisfied with everything, Kasemiire is ushered into her room. Two of the girls are already in the room but none of them says a friendly word to Kasemiire. They all stared at her coldly. After sometime, a group of girls appear, all squeezed into the room. One of the girls who look to be their leader

says, this one is brand new, *I wonder from which zoo she has come from. She is cute though, another one responded, one of the girls tilted Kasemiire's head as if to kiss her but instead spat in her face* (p.32). This throws Kasemiire in fear and she backs away. This is the beginning of the bullying. They forced opened her suitcase and removed all the roasted groundnuts and maize, they shared among themselves and munched them noisily (Kyomuhendo, 1996: 31-32).

Kasemiire gets a hard slap on her face for failing to answer a funny question of whether she has ever slept with a man. The girls continue their bullying by laughing at her suitcase calling it a coffin, and asking her who is dead. Next Kasemiire is told to join the first year in the dance without music. They are told to take off their clothes and walk naked but before long the group of angry girls fall on them and tire off their clothes. They are forced to walk to the extreme end of the room and back amidst laughter from the spectators. Some of the girls pinch her buttocks and others comment on her body structure while others pour cold water on her (Kyomuhendo, 1996: 32-36).

Okurut's *The Invisible Weevil*

The main character in Okurut's novel is Nkwazi. Nkwazi experiences a nasty welcome, normally given to all first years. The practice is enjoyable by the older students but to the new students it is a nightmare. When the senior girls announce that there is going to be a film that evening, Nkwazi is very excited, not knowing that it was about bullying. A mild form of teasing comes at 10:00pm when the lights are switched off. Nkwazi is ordered to blow off the bulb with her breath. As Nkwazi is wondering how to do it, she receives a slap on her cheek. She gets up and begins the impossible task of blowing off the bulb as the senior girls cheer and clap. The biggest girl known as Brigadier commands: "Harder, harder!" Nkwazi continues until her cheeks hurt, while all other newcomers are lined up to do the same. This goes on up to forty five minutes until they hear the teacher on duty's voice telling everybody to switch off the lights and go to bed (Okurut, 1998: 68).

Nkwazi's worst form of teasing comes towards mid night when the senior girls get out of bed and fake a holy table (Okurut, 1998: 68). The bigger girls urinate in the bucket and place it on the table and the leftover food ready to give to the first years. The Brigadier's voice is heard commanding: *All the tails get out of bed. It's time to come to the holy table and receive holy communion. Come quietly and quickly* (Okurut, 1998: 68). The new comers line up because of fear of what has happened to them before, so they are all in a line to receive the "holy communion" which is actually leftover food and urine from their fellow girls. A glass filled with rusty coloured liquid is placed on the table with a plate of leftover bits of foods. The "priest", dressed with white robes and a huge wooden cross on her neck shouts: *come, my children ... to eat his body and drink his blood and then sing a song of praise* (Okurut, 1998: 68). Without knowing what they are drinking, the first years receive "his blood and the body" but on swallowing it, Nkwazi realizes that the taste of the wine is salty and murky, she feels like vomiting it up wondering what staff this could be. The "bread" was equally nauseating. The "Brigadier" is standing with a big stick ready to hit anybody who dares to refuse her command. When the initiation ceremony is over they learn to their surprise that the "wine" is urine and the bread is food droppings. All the tails have to throw up. Nkwazi and Goora were in misery after this incident. They exclaimed: *what's good about being in senior? "It's hell," Nkwazi cried* (Okurut 1998: 69). Goora swears that she will make the newcomers suffer more than she has. The culture is that they must make the following year's newcomers suffer.

FINDINGS AND DISCUSSION

Portrayal of bullying by Kyomuhendo

In the selected novels, the bullying victims are Kasemiire, Nkwazi, Goora, Tingo and teacher Rose. In the school environment the senior students are expected to have acquired good values through the school system to welcome the new comers with love, equality, empathy, hospitality, honesty and respect; instead they are tortured and mistreated.

In the novels the bullying perpetrators are "Brigadier", Ojuka, Old boys and Old girls. Kyomuhendo depicts bullying as the one of the evils eating up students in a boarding school. Both the boys and the girls go through nasty welcomes upon arrival at school, and it may continue for a long time. When Kasemiire is ushered in the dormitory, two of the old girls were already in the room: But no one said a friendly word as Kasemiire organized to make her bed. They all stared at her coldly. After a while, a group of girls appeared in Kasemiire's room, all squeezed into the room (Kyomuhendo, 1996:32).

In this scenario Kyomuhendo is exposing the loss of African value of community spirit, hospitality, love and empathy. For one to go to a new home and she/he is not welcome, is not natural to Africans. For the two girls who are inside the dormitory to fail to receive Kasemiire's was an indication that danger was awaiting her. This is the beginning of bullying: failing to welcome someone is a sign of rejection.

One of the girls who looked like their leader said, 'This one is brand new, I wonder from which zoo she has come from'. One of the girls tilted Kasemiire's head as if to kiss her but instead spat in her face. We want "mineno", you goat. They forced opened her suitcase and removed all the roasted groundnuts and maize. Have you ever slept with a man? The leader asked. She gets a hard slap (Kyomuhendo, 1996:33).

For Kyomuhendo to portray Kasemiire being told that she *is brand new, I wonder from which zoo she has come from* is foreign to Africans. This reduces someone's self esteem. This is verbal bullying Kasemiire is equated to an animal coming from a zoo. To tilt her face as if to kiss her but only to receive spitting on her face is physical bullying. This kind of action dehumanizes Kasemiire and her identity is lost. This is one of the reasons why at the beginning she is told that she is coming from the zoo.

The physical violence is also portrayed by Kyomuhendo, when the older girls force Kasemiire's suitcase open and they eat all the ground nuts and maize as she watches. It is psychological torture as she cannot retaliate or defend herself.

And asking the young girl whether she has ever slept with a man is another kind of verbal bullying which follows with a slap resulting into physical torture. Having sex or not is a private matter that needs not to be announced on

the mountain top. Therefore to ask Kasemiire such a question is verbal bullying. All the above inappropriate treatment which Kasemiire receives exposes what goes on in boarding schools in Uganda, and generally elsewhere. The language which Kyomuhendo uses can be compared to that of force according to Fanon (1963) in *The Wretched of the Earth*:

The agents of government speak the language of pure force. The intermediary does not lighten the oppression, nor seek to hide the domination; he shows them up and puts them into practice with the clear conscience of an upholder of the peace; yet he is the bringer of violence into the home and into the mind of the native (Fanon, 1963:37).

This kind of pure force language motivates both physical and psychological violence to the natives as we witness from the bullying of Kasemiire (Kyomuhendo, 1996:35-38). A first year student who is tormented through bullying does not retaliate immediately but waits for the new comers and vents the whole anger on them. This is an awful abuse and traumatic experience to force the Africans into submission through the use of the language.

Kyomuhendo continues to depict evil which comes as a result of taking the children to boarding school:

Who is dead? Why do you bring here that coffin? Immediately emptied the wooded suitcase... and threw it in the dustbin. You, what do you call yourself?... She got hold of Kasemiire's ears and led her to room number four (Kyomuhendo, 1996:33).

Having a wooden suit case is not an issue. It is actually environmental friendly, but these students associated it with death. Could it be that they are meaning the death of African traditional values which they are regrettably representing at this moment?

Kyomuhendo depicts Kasemiire being ordered to remove her cloth and walk naked before her fellow girls. Gadin and Hammarrstrom (2005) observe that the most common form of bullying is verbal harassment - teasing and name calling - which is in line with what Kyomuhendo is portraying here:

Take off your clothes, they ordered her... A group of angry girls fell on her and tore her clothes. They forced her to walk to the end of the room and back, amidst laughter from the spectators. Some girls even pinched her buttocks as they commented on her figure and some even poured water on her (Kyomuhendo, 1996:34).

To order Kasemiire to remove all her clothes and walk naked while the rest of the girls are laughing is dehumanizing; showing her that she is useless. Not even worth of being in the school where she has joined. This is followed by physical torture when one of the girls pinches her buttocks and another one pours on her cold water.

This is both verbal and physical bullying. The girls in this novel are representing a foreign culture. This kind of bullying which Kyomuhendo is portraying is a replay of how African traditional education was treated by the West.

Kyomuhendo depicts bullying as not only practiced in the dormitory but even in the classroom:

Stand up you dung eaters, can't you see that the honourable headmaster has honoured you with a visit? What is your name? Kasemiire Jacent... from now onwards, you are the boss's wife in Senior One West (Kyomuhendo, 1996:34-35).

The 'headmaster' and the group calling the new comers *dung eaters* is verbal bullying causing the students great pain and harm. To impersonate the headmaster who is representing the leadership and the authority of the Western kind of education, Kyomuhendo is exposing the evil that comes with the leadership of this education system and what Africans have to go through to achieve this new education. Kasemiire is brought to school to learn but to her surprise she is told, from now on she is *the boss's wife in Senior One West*. A study by Asamu (2006) observes that bullying is mostly carried out by older students on the younger ones. The older students often expose the younger and weaker students to the act of bullying. Kyomuhendo is mimicking the leadership and the product of Western type of education. According to Crick et al. (2001) bullying exists in three forms: physical, verbal and relational. Crick et al. describe physical bullying as behaviours where perpetrator might punch, hit and/or steal. Kyomuhendo depicts bullying as not only happening in the dormitories and the classrooms but it extends even to the dining hall:

He had a piece of posho in his hands and he threw it at her buttocks. Everybody in the dining hall laughed and immediately started beating their forks on the plates, making deafening sounds. Ojuka was now behind her; he took hold of her waist and forced her to face him. Roughly, he started kissing her and the students shouted encouraging obscenities. After that he slapped her very hard and gave her a big shove. Kasemiire managed to retain her balance. With tears of rage and shame almost blinding her vision, she ran out of the dining hall (Kyomuhendo, 1996:34).

To throw food on someone is the worst thing to be done to any human being and even to throw it on her buttock is even worse. For Kyomuhendo to depict this kind of evil happening in the dining while the rest of the students are ridiculing her is truly demeaning. By Ojuka kissing Kasemiire without her consent is an act of sexual harassment. And after all this violence Ojuka slapped Kasemiire, which is physical violence. A study by Olweus (1993) revealed that males who bully have an aggressive personality combined with physical strength and have little empathy for victims and show no apologies for their

fellow students. This is why Ojuka is doing all these to Kasemiire without sympathy. Kyomuhendo is revealing to us the readers that even at the level of leadership in the school system there are issues.

Portrayal of bullying by Okurut

One of the major characters behind the bullying of girls in Okurut's novel is 'Brigadier'. The commander, 'Brigadier' is giving the new comer, Nkwanzzi, an impossible task of blowing the light bulb with her breath. For Okurut to use Brigadier to impersonate the security personal is to let us know what is happening in the security organs:

One big senior girl approached Nkwanzzi's bed. You! Go and blow out the light, she commanded. ... are you deaf or just stubborn and arrogant?...and she hauled Nkwanzzi to her feet. Now blow it with your breath... A slap on her cheek did it. The brigadier's voice is heard commanding (Okurut, 1998:67).

Brigadier is military rank – one who enjoys military hierarchy. This senior military rank (Brigadier) is supposed to give the people security. They are also supposed to defend the citizens of the country. The Brigadier represents the leadership of the nation. For Okurut to depict the senior officer as the one mistreating the innocent citizen, she is exposing the evil that is in the security organs and how the leadership of the country has failed to defend its people. Okurut depicts bullying in school as a major threat to the new students joining school. This kind of behavior by the senior students is dehumanizing to the new comers.

Bullying continues in the dormitory. This time the students are impersonating the church. Fresh students are addressed as tail; this form of branding is verbal bullying. To mimic what the priests do, is a mockery of the church and their rituals, as presented below:

All the tails get out of bed. It's time for you to come to the holy table and receive Holy Communion. Come quietly and quickly. There was a glass with a rusty coloured liquid and ... bits of food of sorts. Come, my children... eat his body and drink his blood and then sing a song of praise. One by one, they went and received holy communion. The wine tested salt and murky. Nkwanzzi almost threw up...when the initiation ceremony was over, they learnt to their bitterness, that the wine had been urine and the bread, food droppings (Okurut, 1998:68).

Welcoming the first years to a fake holy table is mimicry (Bhabha, 1994) of what the priests do to their congregations. For Okurut to portray and imitate the priest giving urine and food leftovers as 'his blood and body', is to reveal to us that the church leadership has issues. The reason why the "so called" 'tails' line up to

drink what they later learn with bitterness that was urine is infuriating and totally unacceptable. A study by Rigby (1998; Rigby, 2001) observes that students who are bullied often have higher levels of stress, anxiety, depression and illness. He further argues that victims are withdrawn and anxious, characterized by tenseness, fears and worries and bullying negatively affects their education system.

Another character who is a victim of bullying in Okurut's text is Tingo. Okurut shows that bullying is not only in the girls' school but also boys' schools. Tingo is a brother of Nkwanzzi, who in his letter to his sister exposes the evil which the old boys in the school inflict on the new comers. This is how the letter reads, in part:

The first night, the senior boys paraded all the newcomers and each senior boy picked a servant. We were then given the rules for the servants; A servant must make his master's bed every morning, wash his plates, cups, clothes etc... He must collect bathing water for the master in the morning... He must surrender all the grab he brought to the master... The senior boys order the newcomers to accompany them to the farm; there, the big boys got hold of one of the pigs... They then forced the small boy to have sex with it... Most of us 're still sick when we think about this incident (Okurut, 1998:69-70).

Why should the new comers be paraded before the older boys? School is not a military barracks, why parading? Does it mean that the dormitory has been turned into a barrack? Education should help the students to acquire knowledge and this knowledge should change them for the better. Which knowledge have this new students received from the senior ones? And if education is the process of gaining knowledge what kind of knowledge do these students receive after being bullied. How do they interpret this kind of treatment which they have received from the old students?

Okurut portrays the picking of the servants to expose what comes with this education system. To be a servant may mean someone's labour is being used by another with or without pay. To make the new comers of a school lay the master's bed every morning, fetch water for the master, and to surrender all the grab are similar to Ngugi's contention that Africans are trained in Western education to serve the purpose of the white man (Ngugi, 1964). We expect the old students to give positive learning experience to the new comers but they are doing the opposite. Making the new comers to sleep with pigs is even worse; Tingo laments that they are still sick when they remember this incident. Tingo says that what kind of teasing is this? These boys are portrayed by Okurut as being bullied both verbally and physically - forcing them to do what they would never do.

Teacher Rose, a victim of bullying in Okurut's novel, is the last character. She is a person who helps others to acquire knowledge, competences or values but for Okurut

to depict her as the one students are bullying is a mimicry of the education system that Teacher Rose is representing. Thus, if a teacher is a source of knowledge, then the question is what kind of knowledge has she imparted into the students? This is the story of the “poor teacher”:

One particular teacher, called Rose, had it rough. Whenever she came to class, she would find sticks of bogoya on her table. The whole blackboard would be full of drawings of the banana. The students would start chanting in whisper: Bogoya, Bogoya. Soon the students started putting bogoya on the verandah of her house and on her doorstep. Whenever she sets out to go for a walk, some of her students on their way to the well would sight her. The one student would shout at the top of her voice; Bo-oo-oo! Another would hear and pick it up; Go-oo-oo and the third would round it up- Ya-aa-aa. Laughter would follow (Okurut, 1998: 70-71).

Okurut depicts teacher Rose being bullied verbally and psychologically. The torture which she is going through is an indication that the education which these students are receiving is highly questionable. As an authority of education, she is supposed to be respected by the students but instead the opposite occurs: the students are chanting in whisper, *Bogoya, Bogoya*, to her humiliation.

This bullying followed her at her house and even out of her house where she has gone for an evening walk. Okurut is revealing to us that this education given to the students has little positive impact on their behavior. A study by Olweus (1993) and Craig and Pepler (1997) is in agreement with what Okurut has depicted when they observed that those who bully are aggressive towards their peers, teachers, parents, and others and are easily provoked. This bad experience which teacher Rose goes through forces her to leave the school.

Conclusion

From the forgoing discussion it can be clearly concluded that bullying presented by two Ugandan authors has unfortunately become part of our educational value system. Moreover, bullying in some schools is manifested in many forms - both verbally and physically, which sometimes affects the emotional, social, and physical wellbeing of students, as well as, teachers. As noted, this only serves to undermine and disrupt the educational system in Uganda.

RECOMMENDATIONS

Based on this research, the following recommendations are proposed:

- 1) The Ugandan educational system ought to endeavor to end bullying, as quickly as possible because it diminishes capacity of children to grow up as autonomous and responsible persons.
- 2) The teachers and school administration should inculcate more values/morals and principles to minimize/reduce this type of unacceptable behavior.
- 3) The Government of Uganda, through the ministry of education/social services, should be put in place good measure to totally eradicate bullying in all schools.
- 4) The church, religious organizations and NGOs should strongly condemn bullying and simultaneously inculcate more values/morals and principals.
- 5) The NGOs should liaise with the Government of Uganda, to abolish forever bullying in schools.

CONFLICT OF INTERESTS

The authors have not declared any conflict of interests.

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Full Length Research Paper

Lyrical life: The prevailing mysticism of the evolution and inevitable putrefaction of the great human race

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“Souls come to light after a fierce fight / among lovely ‘xx or xy’ pairs at day or night” This hypothetical review is regarding the poem “Lyrical Life” which is a fourteen-line poem in a sonnet structure written by the author of this article. This article is intended to share the author’s philosophy of life with that of other scholars and philosophers including pre-Socratic ones around the globe from ancient time to postmodern era. Human life-cycle is always a mystery and up-in-the-air issue to the people of antediluvian age, as well as to that of postmodern era, in fact, till today. The super-mystery is the origin or birth of human beings through sexual intercourse and their various stages of life—innocent infancy, playful childhood, obstreperous adolescence, extreme juvenescence, senescence, and the ultimate consequence of bereavement or quietus. The spectrum of life, and the uncertain circumstances that human beings undergo to sustain and survive is beyond their imagination. The golden segment of life is youth whereas the truest melancholy part of it is decease, demise or death and putrefaction. The ideas of perpetual life after bereavement or death, as well as that of “Demiurge” or CREATOR of the universe linger in religious beliefs of no other animals but human race.

Key words: Mystery, evolution, putrefaction, senescence, quietus and demiurge.

INTRODUCTION

Lyrical Life is a poem intended to paint a portrait of human life-cycle. The poem was written on 16 December, 2016 and published on the section ‘Art and Literature’ in the issue of 10th March 2018, *The Daily Observer*, a Bangladeshi daily newspaper. The author (Ahmed Faisal, 2018) of the poem and the associated article is a creative writer, researcher and bibliomaniac. He has been teaching English Literature, Language, philosophy and International Relations at tertiary level since the beginning of 2015. His major interests lie in world Literature in English, Philosophy, Metaphysical Poetry, the Colonial and Post-colonial Literature, Sufism, Transcendentalism,

the Enlightenment, Skepticism and so forth. Apart from “Lyrical Life”, the author has few other poems most of them written at the end of 2016 and early of 2017.

RESEARCH METHODOLOGY

This article is a hypothetical approach to throw light on the forever-riddling-and-unsettled issue of the origin of human beings and the existence of God or Creator. This research article is not intended to put the issue on the burner of controversy in terms of the conflict among theism, atheism and skepticism; rather it is a sacred endeavour to trail the truth and a humble craving of an ordinary

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human mind to eradicate the misconceptions concerning the sensitive issue. The research method of APA style formatting has been followed for research, compilation and citation of this article. The related information from various sources – authentic books of pre-Socratic philosophers, Socrates, Plato, Aristotle and the writers like Charles Darwin of Naturalism and Rationalism, the research books and articles of various renowned critics and scholars from various sources including internet – have been utilized to substantiate this article. The writings of prominent literary figures of different literary periods have been referred to in this paper with a view to distinguishing different philosophical and psychoanalytical thoughts on this mystic issue. Some references have also been cited from the Holy Scriptures to discuss and debate this thinned theme from 360 degree angles.

The ever-unresolved riddle

Lyrical Life is a poem which lets the readers ponder on the meaning, origin and the aftermath of human lives over and again to hunt answers to a few unresolved questions: is human life meaningless or purposeful?, is there any Creator or superpower God behind all the creations or is it from a cosmic egg fertilized to evolution?, if God exists, where is He and what is the origin of His existence?, why do human beings confront juvenescence, senescence and putrefaction?, why do they have the cycle of birth and death?, what is the mystery behind the origin of living beings or species?, and so on... Throughout the whole poem depicting the three stages of human beings, the poet has made its readers rethink on the life-cycle of human beings along with the origin and the conventional belief of eternal life-after-death held by most of the humans in different religions. The spectrum of life of human beings makes their minds as much colourful as human-mind could imagine. All the sweet and beautiful or sour and ugly, nice and benevolent or awful and barbaric, begetting or producing and slaughtering or violating human beings, animals, things, actions or affairs are true, factual and real; and all the truths are beauty and all the beauties are truth as the English Romantic poet Keats John (2005) said in his poem 'Ode on A Grecian Urn', "*Beauty is truth, truth beauty, – that is all / Ye know on earth, and all ye need to know*" (p. 939).

Life keeps on flowing and passing in an abstruse motion through innumerable uncertain circumstances whether the human beings endeavour to control it or not. They grow up and decay with the growing and decaying of other creatures of nature. In the period of their childhood and adolescence, they pass their lives very playfully without the least awareness of life's motives and responsibilities. However, they enjoy the most of their lives and take the most responsibilities in their juvenescence or youth; unfortunately, they have it (youth) only half of their lives as the Victorian era's poet Browning Robert (2006) expressed in his poem 'Rabbi Ben Ezra', "*Youth shows but half; trust God: see all, nor be*

afraid!" / *Not that, amassing flowers, / Youth sighed "Which rose make ours, / Which lily leave and then as best recall?"* (p. 1306). Through the passing of the years, youth deteriorates, in fact, disappears and is substituted by senility or old age. Conversely, there is also hope for human race as wisdom and intelligence of senility replaces the obsession of youth. In this regard, Browning (2006) inspired us to grow old and not to be hopeless at the very beginning of his poem 'Rabbi Ben Ezra', "*Grow old along with me! / The best is yet to be, / The last of life, for which the first was made*" (p. 1305).

Nonetheless, an immortal life without youth and wisdom is also mournful, suffering, pointless, agonizing and most excruciating to a man. For this fact, the Victorian poet Tennyson Alfred (2005) also alluded to immortality and mourned for decaying youth as in his mythological-background-base poem 'Tithonus', "*The woods decay, the woods decay and fall, / The vapours weep their burthen to the ground, / Man comes and tills the field and lies beneath, / And after many a summer dies the swan. / Me only cruel immortality / Consumes: I wither slowly in thine arms.*" (p. 1006).

The youth is full of spirit, gut, courage and enthusiasm. It makes impossible things or affairs possible. The learning and earning only happen in this golden period of life. All the races, competitions, battles, combats and so on with opponents can be triumphed at only youth. Even the pursuance of worshipping God becomes most effective at this segment of life. The reproduction of human race and other animal occurs at this stage. It is the youth which is glorified the most.

The truest wretchedness or melancholy of human life is the senescence and the happening of decease or death. It is docile death which human beings must lay down their arms to. The immortality along with everlasting-youth since antediluvian age has ever been most sought-after desire to all human beings. All philosophy, thoughts, science and technology get a languishment at the point of bereavement or decease. Though human beings know that their birth or origin is due to physical intercourse among opposite sexes, they are unaware of the mechanism of their creation and existence. Moreover, they have no control over their senescence or growing old, disease-at-young-age and death. They do not retain any scientific or rational reason and cognizance regarding the birth, death and the whereabouts of all departing souls; though they have a religious belief on life after demise and on Demiurge or the CREATOR of the universe!

In accordance with the naturalists, abiogenists, and evolutionary biologists like Charles Darwin, Oparin, Haldane, Miller, Urey etc, human race including other species emerged, evolved and developed from primordial soup more than 3.5 billion years ago in a hypothetical trace-back in time. 'Primordial soup, or prebiotic soup is a hypothetical condition of the Earth's atmosphere before the emergence of life. It is a chemical environment in

which the first biological molecules (organic compounds) were formed under natural forces. According to the theory, simple organic compounds were created from non-living inorganic molecules (abiogenesis) through physical and chemical reactions on the Earth's surface' ("Primordial soup").

The philosophic views on the evolution of humans

Philosophy is the only field in which not only humans, earthly beings and objects are studied but also Heavens and celestial bodies are studied simultaneously following a scientific approach. It deals with the origin of humans and the universe along with ethics, morals, physics, metaphysics, ontology, cosmology and epistemology. The great Greek philosophers including pre-Socratic philosophers Thales, Anaximander, Heraclitus, Parmenides, and post-Socratic philosophers including Socrates, Plato and Aristotle gave their views on the emergence of the universe throughout sixth and third century B.C.E. Thales (c. 624 – c. 546 B.C.E.) believed that all things including humans had emerged from single substance water. His disciple Anaximander (c. 610 –c. 546 B.C.E.) disagreed with him and offered a philosophy that all things in the universe came from heat or fire which is calmed by frost in the atmosphere. Democritus (c. 460 – c. 370 B.C.E.) argued that indivisible and invisible atoms are the preliminary source of all things in the universe. However, most of the scientific philosophers gave their consent that all things are different forms of the same molecule amalgamated in different groups. They believed that humans are a combination of four fundamental materials – fire, water, air and clay. Joyce Puglia (n.d.) stated in his article titled "*On the Origin of Life: A History of Ancient Greek Theories*", "For a time, Empedocles of Acragas (504 - 433 B.C.E.), brought these long standing arguments to a close. He based his beliefs on what he called the four humors, which were of course, fire, earth, water and air. These basic components of the world originated from a combination of four fundamental qualities which were hot, cold, wet and dry. He postulated that all the world changes were associated with different mixes of the four humors. Plants and animals arose through the functioning of fire which cast up out of the earth's interior shapeless lumps that formed into man. He declared that growth in infancy depended directly on an increased warmth of the body while decreased warmth produced aging." The religious views of cosmological biogenesis, during the eighth and seventh centuries B.C.E. were weird as, "There was a belief in the cosmic egg from which all things were said to have been produced at the beginning of the world" (Puglia, n.d.).

Regarding the transience of the earth and human life, the most popular reference is Plato's Allegory of the cave. In this connection, Lavine (1984) stated in his book

From Socrates to Sartre, "Plato illustrates his dualistic theory of reality by his famous Allegory of the Cave, at the beginning of Book VII of the Republic" (p. 27-30). Allegory of the Cave is elucidated as humans are like prisoners and the world is a shadow or illusion of the original substantial heavenly world. The humans are confined in a world of shadow with transience and limitations. With the reference of the Allegory of the Cave, humans are ignorant and corrupt, and they tend naturally to greed, evil power, lust and self-gratification without the knowledge of the real world. Concerning the views of morals, ethics, religious doctrines and demiurge, god or the creator of the universe, Plato made the tripartite soul of every human responsible. He believed that humans' psyche is made of three components – the logical or ego, the spirited or superego and the appetitive or Id, corresponding to the psychoanalytical theory interpreted by Austrian neurologist and founder of psychoanalysis Sigmund Freud during the early period of Modern era.

The Naturalists' Views: the ancestors of the great human race

"The emergence of man from the first forms of life in the primordial soup of oceans, some 3500 million years ago cannot be traced completely. Few fossils exist from more than 570 million years ago, and in any case early forms of life were soft-bodied and therefore left little or no trace. The first forms of life were undoubtedly single-celled creatures, perhaps not unlike the primitive amoeba of today. From these single-celled creatures, known as protozoans, evolved from the metazoans developed the chain of species that culminated in man" (Booth et al., 1986: 10).

Nature has been undergoing constant changes throughout the uncertain billions or trillions of years, imposing tremendous effects on the numerous species of living beings and lifeless components, and letting one group of species, large in number and size, rule over another group comparatively smaller in that. The prehistoric approximate dating of remains or fossils have been identified with the invention of radio-carbon or carbon-14 in 1950s by the archeologists following the technique called the principle of stratigraphy which they relied on earlier to estimate the age of any ancient remnants. "Of the 4500 million years or so since the earth's crust formed, man-like creatures have been present for a mere 14 million years – and our own species, *Homo sapiens*, emerged only 35,000 years ago" (Booth et al., 1986: 12). In accordance with the research works hypotheses of the archeologists and the abiogenists, the human evolutionary journey has begun with advanced primate, *Ramapithecus* which lived between 14 and 8 million years ago in Africa, Middle East and Asia. The species, *Australopithecus* (its brain was smaller in size, 500 cc (cubic centimeters)), found in

eastern and southern Africa, next to *Ramapithecus*, survived between 5 and 1.5 million years ago. This species left the world's oldest footprints. Overlapping with *Australopithecus*, The first true human beings, *Homo Habilis* (meaning 'Handy Man') were found in East Africa between 2 to 1.5 million years ago. *Homo Habilis* are also known as '1470 Man' from the museum number of their skull (brain size 750cc) found in Kenya in 1972. The fourth stage of evolution was contributed by *Homo erectus* 'Upright Man' (brain size 1000cc) whose remnants were marked in 1891 in Java (an island of Indonesia), existed in Europe, Asia and Africa between about 1.5 and 0.5 million years ago. They hunted large animals and were the first to use fire for cooking food and for keeping themselves warm. The variant of *Homo sapiens*, *Neanderthal Man* (brain size was 1500-1600cc, larger than modern man's) dominated Europe and western Asia between 100,000 and 40,000 years ago (before and during the last ice age). However, they appear to have been an evolutionary dead end; our own species descended from *Homo erectus*. The sixth and latest species, *Homo Sapiens Sapiens* (brain size 1400cc) was the earliest known remains of the postmodern humans and they were traced back in France about 35,000 years ago (Booth et. al., 1986: 12-13).

Relationship of human brain-size with intelligence

The human brain size is studied extendedly in the fields of anatomy and evolution. The human race has been ruling this world and even other planets through scientific and astronomical inventions since the emergence of their ancestors *Homo Sapiens Sapiens*. However, they are also in a cycle of cranial upsizing and downsizing. The postmodern men are in between the cognitive superpower and cognitive hollowness. Compared to *Neanderthal Man*, (a variant of *Homo Sapiens*) who had the biggest size of brain and lived around 30,000 years back, the brain of postmodern men is shrinking at an alarming proportionate. Some biologist and paleoanthropologists are worried concerning the cranial downsizing of postmodern humans though some other scientists are ignoring the fact as they think that the matter does not deserve that kind of attention. Is the great human race going to be vacuum of adequate intelligence to dominate further in near future corresponding to a short turning of cosmological time? In relation to this question, an article appeared in Discover Magazine tried to answer, 'John Hawks is in the middle of explaining his research on human evolution when he drops a bombshell. Running down a list of changes that have occurred in our skeleton and skull since the Stone Age, the University of Wisconsin anthropologist nonchalantly adds, "And it's also clear the brain has been shrinking." "That was true for 2 million years of our

evolution," Hawks says. "But there has been a reversal." He rattles off some dismaying numbers: Over the past 20,000 years, the average volume of the human male brain has decreased from 1,500 cubic centimeters to 1,350 cc, losing a chunk the size of a tennis ball. The female brain has shrunk by about the same proportion. "I'd call that major downsizing in an evolutionary eyeblink," he says. "This happened in China, Europe, Africa-everywhere we look." If our brain keeps dwindling at that rate over the next 20,000 years, it will start to approach the size of that found in *Homo erectus*, a relative that lived half a million years ago and had a brain volume of only 1,100 cc.' (McAuliffe, 2011). The article again gave a shocking reference, 'Which brings us to an unpleasant possibility. "You may not want to hear this," says cognitive scientist David Geary of the University of Missouri, "but I think the best explanation for the decline in our brain size is the idiocracy theory." Geary is referring to the eponymous 2006 film by Mike Judge about an ordinary guy who becomes involved in a hibernation experiment at the dawn of the 21st century. When he wakes up 500 years later, he is easily the smartest person on the dumbed-down planet. "I think something a little bit like that happened to us," Geary says. In other words, idiocracy is where we are now' (McAuliffe, 2011).

Peril of dumbing-down

The extensive usage of technological devices like smart phone, computer games contrivances of artificial intelligence, humanoids etc. by the present generation is closely linked to the warning of dumbing-down of the future generations. What is additional is a danger for future generations to suffer from a disease caused by computer zombie virus. The zombie apocalypse may appear in a new form - in the form of science and technology through the historical recycling of events or epidemics. Besides the rapid advancement, constant antagonism and threats of great wars with nuclear weapons and equipment among superpower countries may bring forth the disastrous awfulness.

DNA of all living beings and plants

All living beings including animals, humans and plants share the same DNA though their nucleotides are arranged in a different way. Science of nature and evolution has by now proved that all the creatures in the earth emerged from a single cell. Relating to the difference of the DNA between animals and plants, Hui et al. (n.d.), in a combined research, wrote, "There are a few differences between plants and animals. However, at the chemical level, the cells of all animals and plants contain DNA in the same shape – the famous "double helix" that

looks like a twisted ladder. Both Animal DNA and Plant DNA molecules are made from the same four chemical building blocks – called nucleotides. Hui et al. (n.d.) further stated regarding the dissimilarities of animal DNA and plants DNA, “The difference between Animal DNA and Plant DNA is how the four nucleotides in DNA are arranged. It is their sequence that determines which proteins will be made. The way the nucleotides are arranged, and the information they encode, decides whether the organism will produce scales or leaves – legs or a stalk.”

Gender-determination chromosomes

Though the Aristotelian heat theory of males upon females settled in reptiles for determining reproduced sexes among animals, the natural scientists were facilitated by him (Aristotle) to reveal the fact that humans gender determination (males, females or hermaphrodites) caused by specific sex chromosomes in the body of humans and animals after hundreds of years' research and during the very twentieth century. A new reproduced soul develops from the nucleotides of its parents through the development of mitosis and meiosis in the series of chromosomes. Ubeda F et al. (2014) Wild wrote in a research on the origin of sex chromosomes, “Most animals and many plants make use of specialized chromosomes (sex chromosomes) to determine an individual's sex. Best known are the XY and ZW sex-determination systems.” In another research statement on genetic determination conducted by Hake L and O'Connor (2008), it was found as, “Sex determination results in the development of individuals with characteristics that allow them to be identified as males, females, or in some cases, hermaphrodites. In certain species, like the solid nematode *C. elegans*, differences in sexual characteristics can be very small; in fact, in *C. elegans*, the only distinguishing sexual characteristic is the presence of a testis versus an ovotestis.”

Beliefs and myths of evolution in holy scriptures

Throughout millions of years, a struggle to survive and make the human life a meaningful one, there has been a constant combat of men against adverse nature and its inscrutability since their evolution. The superego of humans provides a space for accommodating and distinguishing amongst morality and immorality, right and wrong, good and evil, truths and lies, earthly and heavenly, death and resurrection, transience and eternity and so forth. The religions in humans of the planet Earth, unlike science, have made men great so far in attributes and provided them with different doctrines, ethics, brotherhoods, sisterhoods, disciplines, obedience, stability and peace of mind in solitude or tranquility, as

well as superstitions and complexities in human society. Notwithstanding the fact, likewise history, archeology, philosophy and science religion itself is a part or has become a part of human lives. Now they are wise to maintain equilibrium amongst these issues rather than to cut off one of these fields (specifically religion for example) utterly. The Holy Scriptures suggest humans, in their plight of illusion of this worldly life, that there is significance of human life rather than to be meaningless one. Regarding the purpose behind the creation of humans, God says in the Bible, “*But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praise of Him who called you out of darkness into His light*” (Peter 2: 9). Revolving the reason behind the purpose of the evolution of humans, in Holy Quran, Allah says, “[Remember] when your Lord extracted from the loins of Adam's children their descendants and made them testify [saying]: ‘Am I not your Lord?’ They said: ‘Yes, we testify to it.’ [This was] in case you say on the Day of Judgment: ‘We were unaware of this.’ Or you say: ‘It was our ancestors who worshipped others besides God and we are only their descendants. Will you then destroy us for what those liars did?’” (Quran 7: 172). In connection to this, G-d says in Torah, “*The purpose of the creation of every Jew and of all the worlds is to make a dwelling place for G-d in this world.*” [Tanya Ch. 33]. However Hinduism (a religion of polytheism) responds to Darwinian theory of human evolution corresponding to the reference of their scripture called Veda. ‘Darwin's Theory of Evolution held the notion that all life is related and has descended from a common ancestor: the birds and the bananas, the fishes and the flowers — all related. Darwin's general theory presumes the development of life from non-life and stresses a purely naturalistic (undirected) “descent with modification”. That is, complex creatures evolve from more simplistic ancestors naturally over time’ (“Darwin's Theory of Evolution”, n.d.). Veda's reference to human evolution, likewise Darwinian evolution, suggests that humans have had the form of today after undergoing different avatars or shapes of their significant god Vishnu throughout millions of years. Corresponding to Darwinian Chordates, Hindu god Vishnu had *Matsya* avatar or the form of human connected to the rear half of a fish. That was the first form of ten primarily taken forms of Hindu god Vishnu. The succeeding avatar of god Vishnu was *Kurma* avatar, meaning ‘turtle like human’, is believed to have a connection with Darwinian *Tetrapodes*. The third avatar of Vishnu, relating to Darwinian mammals, was the *Varaha* or the shape of the boar-face human. Darwinian partially *Bi-Pedalled Primates* was referred to Vishnu's *Narasimha* avatar often visualized as half man/half lion, having a human-like torso and lower body, with a lion-like face and claws. The *Narasimha* avatar is one of Hinduism's most popular deities, as evidenced in early epics, iconography, and temple and festival worship for over a millennium. Darwinian *Hominidae* *Dwarfs* or *Homo*

floresiensis ("Flores Man"; nicknamed "hobbit" and "Flo") is widely believed to be an extinct species in the genus *Homo*. The remains of an individual that would have stood about 3.5 feet (1.1 m) in height were discovered in 2003 on the island of Flores in Indonesia. *Vamana* which means 'dwarf', is described in the Puranas as the fifth avatar of Vishnu, believed to be relating to *Hominidae* *Dwarfs* and the first incarnation of the Second Age or *Treta yuga*. He is the first avatar to appear with anthropomorphic features, although he does appear as a dwarf *Namboothiri Brahmin*. He is also known as *Upendra* and *Trivikrama*. *Parshuram*, the sixth avatar of Vishnu, who is son of Renuka and the *saptarishi* (seven great yogis or sages) Jamadagni as referred in Veda, the Hindu scripture. He lived during the last *Treta Yuga* (the Second Age out of the four ages of mankind believed in Hinduism), and is one of the seven immortals or *Chiranjivi*, of Hinduism. Hindu scholars believe that *Parshuram* avatar of Hindu god Vishnu is connected to *Homo Erectus* of Darwin's theory. The succeeding Vishnu's avatar *Rama*, a king of Ayodhya in Hindu scriptures, is corresponding to Darwinian *Homo Sapiens*. *Rama* is also the protagonist of the Hindu epic *Ramayana*, which narrates his supremacy. 'Rama is one of the many popular figures and deities in Hinduism, specifically *Vaishnavism* and *Vaishnava* religious scriptures in South and Southeast Asia. Along with Krishna, Rama is considered to be one of the most important avatars of Vishnu. In a few Rama-centric sects, he is considered the Supreme Being, rather than an avatar' (Rajguru, 2014).

Cosmic time in holy scriptures

According to the Theory of Relativity discovered by Einstein, the difference between two events does not depend on time and places rather it depends on the nature, configuration and motion of the bodies. Cosmic time is referred to after the Big Bang (the rapid expansion of matters which marks the origin of the universe in cosmological theories). Regarding the substantial existence of time, there is a reference in Q and A website titled 'Quora', "We measure duration, like we measure heat, referencing vibrations of one sort or another, that we arbitrarily choose for convenience-the constancy of some property. Time is not in any sense an actual thing. If nothing exists, there is nothing to relate to, nothing to vibrate. If there is nothing to endure, there is no duration; there can be no relative-time. In absence of physical things, time as we understand it, cannot exist in any meaningful, conventional sense. It is by this reasoning that the big-bang is reckoned to be the beginning of time. If time does not exist until the cosmos does, maybe it is cosmic time that starts at the big-bang. Is it conceivable that we are at 13.8 billion cosmic time?" (Tieckelmann, 2018). Is there anything possible before Big Bang? This

is a controversial issue and many scientists and scholars have different views in this connection. Tieckelmann (2018) again wrote, "Confusing relative-time with sequentiality leads to some absurd conclusions. According to the big-bang hypothesis, time in the sense we think of it, duration, begins at the big-bang and so most physicists believe, even thinking about anything existing before the big-bang becomes impossible. That is because there is no time before the big-bang in which anything can exist; nor are there any pre-existing conditions that can exist in any way that we can possibly think about. Sequential-time says, even if there was a big-bang, something preceded it' (Tieckelmann, 2018).

In holy Quran, Allah said, "*Your Lord is God [Allah] Who created the heavens and the earth in six days*" (Quran, 7:54). In chapter 7, within two consecutive verses Allah (the name of God in Islam) again repeated the fact with a hint of resurrection and the reason behind the creation of humans, the sun and the moon, "*Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. Then will you not remember? To Him is your return all together. [It is] the promise of Allah [which is] truth. Indeed, He begins the [process of] creation and then repeats it that He may reward those who have believed and done righteous deeds, in justice. But those who disbelieved will have a drink of scalding water and a painful punishment for what they used to deny*" (Quran, 10: 3-4).

God created the sun and the moon with a purpose and that is for the convenience of humans to calculate and count the time of date, month, year, century and millennium; in this regard He said, "It is He who made the sun radiant, and the moon a light, and determined phases for it—that you may know the number of years and the calculation. God did not create all this except with truth. He details the revelations for a people who know" (Quran, 10:5). Allah himself explained, in chapter 32, the relativity and difference between the earthly time humans count and that of cosmic time related to the life-after-death or after resurrection; He said, ". . . *in a period of time (yaum) whereof the measure is a thousand years of your reckoning*" (Quran, 32:5). That denotes one thousand years of earthly time being equal to a day of the cosmic time relatively meant to God.

Whereas in the Bible, God said, "*In the beginning, God created the universe. When the earth was as yet unformed and desolate, with the surface of the ocean depths shrouded in darkness, and while the Spirit of God was hovering over the surface of the waters, God said, "Let there be light!" So there was light. God saw that the light was beautiful. He separated the light from the*

darkness, calling the light "day," and the darkness "night" (Bible, Genesis 1:1-5). On the very first day God created night and day; then He produced sky and sea on the second day; land and vegetation were made existed on the third day; He made, on day four, stars, sun and the moon; on the fifth day, sea creatures including fishes and birds were generated by Him; and mankind and animals were created by Him on the sixth day; The day seven was allocated for rest. 'In contrast to the Old Testament, the Quran does not provide a unified description of the Creation. Instead of a continuous narration, there are passages scattered all over the Book which deal with certain aspects of the Creation and provide information on the successive events marking its development with varying degrees of detail' ("The Creation of the Heavens and the Earth", n. d.). 'There is absolutely no ambiguity whatsoever in the Biblical description with that of the holy Quran of the Creation in six days followed by a day of rest, the sabbath, analogous with the days of the week. It has been shown how this mode of narration practiced by the priests of the Sixth century B.C. served the purpose of encouraging the people to observe the sabbath. All Jews were expected to rest ['Sabbath' in Hebrew means 'to rest'.] on the sabbath as the Lord had done after He had laboured during the six days of the week' ("The creation of the Heavens and the Earth", n. d.). However, the reference of the creation in six days mentioned in holy Quran is a bit contradicting with the statement in the Bible, corresponding to Jewish scripture. Complying with the statement of the Bible, according to Christian scholars, God created everything in heavens and earth within six days and He took rest on the seventh day. Against this, the contradicting reference from the holy Quran is that the Almighty Allah is beyond any usual exhaustion and drowsiness; He never ever needs either sleep or rest, as he declared, "Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great" (*Quran*, 2:255).

Ancient demiurge

In the pre-Socratic and Socratic eras, the people of pagan religious views believed in polytheism. They named the god, who created the physical universe, 'demiurge' a Greek word meaning 'creator'. 'In the Platonic, Neopythagorean, Middle Platonic, and Neoplatonic schools of philosophy, the demiurge is an artisan-like figure responsible for fashioning and maintaining the

physical universe. The Gnostics adopted the term "demiurge" (Wikipedia contributors, 2018).

Conclusion

The evolution of human race is not a verity of centuries or millennia; rather it is a cycle of cosmological time of the universe. No other generations or communities of the humans, except the pre-Socratic philosophers like Thales of Miletus, Heraclitus, Anaximander and others, thought, as pioneers, so deeply of the origin of this universe, sun-eclipse, religious views, demiurge or the creator of the universe and other philosophical phenomena in scientific approaches. After them, Socrates, Plato and Aristotle were among the greatest to seek for the truth violating their contemporary religious beliefs and misconceptions. Before them the Egyptians and other civilizations of mankind practiced weird customs and rituals without any rationality, and they worshipped their gods and goddesses in accordance with their own conjectures. In the 21st century humans has come so far struggling with these mystic as well as sensitive issues. Religions, science, archeology, astronomy and other fields have been connected with the people of the earth so closely that they can no longer disregard any of those fields. As both the naturalism and the supernaturalism bring to fruition of the humans resembling the whole of a spirit or soul in a physique or body, so they necessitate upholding symmetry between religion or mysticism and science or rationality. However as judicious beings, they must pursue the truth of the nuance of life with showing reverence to every single philosophic, scientific and theological phenomenon of their life. Whether they will be able to trounce the facts of their dejection – origin, transience, senescence, death, petrification, transformation and undertone of life - or not, these confrontations are relinquished to be resolute to the intellectuals in the prevailing and the generations of the upcoming interims of the whole human race. Humans are still in bewilderment whether any other preceding or succeeding species, with more intelligence and cognizance than them, ruled or shall rule the world, as they have been presiding over other species till now since the emergence of their ancestors *Homo Sapiens Sapiens*, or not. Notwithstanding the fact, they have still buoyancy for the sun of better days to ascend and rhapsodize over their juvenescence with obsession and senectitude with insight and astuteness.

CONFLICT OF INTERESTS

The author has not declared any conflict of interests.

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